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Festkatechese über die Rechtfertigung.

(Auf Wunsch der Cleveland-Konferenz eingesandt von Theo. W. Hinz.)

Vorbemerkung. Gewöhnlich wird gefragt: „Ist diese Katechese für die Schule oder für die Konferenz berechnet?“ Antwort: Die Zitate, welche ich angeführt habe, würden in der Schule fast alle wegfallen. Sonst aber würde ich die Katechese, besonders in diesem vierhundertsten Jubeljahre der Reformation, auch mit Kindern des siebten und achten Grades halten.

Die Rechtfertigung.

Luther sagt: „Vergebung der Sünden sind nicht mehr denn zwei Worte; aber es bestehet darin das ganze Reich Christi.“

Glaubest du, daß du ein Sünder bist? Ja, ich glaube es; ich bin ein Sünder.

Wie viele Menschen sind auf Erden, die Gutes tun und nicht sündigen? Pred. 7, 21: „Es ist kein Mensch auf Erden, der Gutes tue und nicht sündige.“

Was hast du und haben alle Menschen durch die Sünde bei Gott verdient? Seinen Zorn und Ungnade, zeitlichen Tod und ewige Verdammnis.

Gegen wen versündigen wir uns durch Übertretung des göttlichen Gesetzes? Wir versündigen uns gegen Gott.

Wer allein kann darum uns unsere Sünde vergeben? Gott allein kann uns unsere Sünde vergeben.

Zu welchem Spruch, der in Form einer Frage steht, ist das die Antwort? Mark. 2, 7: „Wer kann Sünde vergeben denn allein Gott?“

Mit welchen Worten sagt der Psalmist, daß bei dem HErrn die Vergebung ist? Ps. 130, 3. 4: „So du willst, HErr, Sünde zurechnen, HErr, wer wird bestehen? Denn bei dir ist die Vergebung, daß man dich fürchte.“

Mit welchen Worten lobt David den HErrn, der ihm alle seine Sünden vergibt? Ps. 103, 2. 3: „Lobe den HErrn, meine Seele, und vergiß nicht, was er dir Gutes getan hat, der dir alle deine Sünden vergibt."

Wie nennen wir alle unsere Sünde in der fünften Bitte? Wir nennen alle unsere Sünde Schuld.

Bei wem sind wir mit unsern Sünden gleichsam im Schuldregister? Wir sind . . . bei Gott im Schuldregister.

Wie könnten wir z. B. mit einem irdischen Schuldherrn ins reine kommen? Wenn wir ihm unsere Schuld bezahlten.

Wer ist aber tüchtig, seine Schuld bei Gott, seinem himmlischen Schuldherrn, zu bezahlen? Ps. 14, 3: „Sie sind allesamt untüchtig; da ist keiner, der Gutes tue, auch nicht einer."

Wie wurde der Schalksknecht seine Schuld los? Matth. 18, 27: „Da jammerte den Herrn desselbigen Knechts und ließ ihn los, und die Schuld erließ er ihm auch."

Was tat der Herr jenes Knechts nicht mehr mit der Schuld, nachdem er sie ihm erlassen hatte? Sein Herr rechnete ihm die Schuld nicht mehr zu.

Was heißt also Schuld oder Sünde vergeben? Es heißt Schuld oder Sünde nicht zurechnen.

In welchem Spruche wird „Sünden vergeben" erklärt mit den Worten „Sünde nicht zurechnen"? Ps. 130, 3. 4: „So du willst, HErr, Sünde zurechnen, HErr, wer wird bestehen? Denn bei dir ist die Vergebung, daß man dich fürchte."

Was meinen in diesem Spruche die Worte: „Denn bei dir ist die Vergebung"? Du rechnest uns unsere Sünde nicht zu.

Was meinen auch die Worte in Ps. 103, 3: „der dir alle deine Sünden vergibt"? Der dir alle deine Sünden nicht zurechnet.

Woher bist du gewiß, daß dir Gott die Sünde vergibt, das heißt, nicht zurechnet? Ich bin aus der Schrift gewiß, daß mir Gott meine Sünden vergibt, das heißt, nicht zurechnet.

Was bekennst du darum im dritten Stück des dritten Artikels, indem du dich auf die Schrift gründest? „Ich glaube eine Vergebung der Sünden."

Wie erklärt D. Luther uns diese Worte in seinem Katechismus? „In welcher Christenheit er mir und allen Gläubigen täglich alle Sünden reichlich vergibt."

Worauf ist auch diese Erklärung Luthers gegründet? Auch Luthers Erklärung ist auf die Schrift gegründet.

Wen meint Luther mit dem Fürwort „er" in den Worten: „in welcher Christenheit er mir und allen Gläubigen täglich alle Sünden

reichlich vergibt"? Gott vergibt die Sünden. Mark. 2, 7; Ps. 130, 3. 4; Ps. 103, 2. 3.

Was tut Gott laut Luthers Erklärung? Gott vergibt die Sünden. (Obige Sprüche.)

Wie viele Sünden vergibt Gott mir und allen Gläubigen? Gott vergibt . . . alle Sünden.

Mit welchen Worten sagt der Heilige Geist dasselbe durch den Mund Davids? Ps. 103, 3: „Der dir alle deine Sünden vergibt."

An welchem Beispiel sehen wir, daß Gott auch große und schwere Sünden, als da sind Ehebruch, Hurerei und Mord, vergibt? Gott vergab David diese großen Sünden.

Mit welchen Worten können wir mit David um Vergebung der sogenannten kleinen Sünden bitten? Ps. 19, 13: „Wer kann merken, wie oft er fehlet? Verzeihe mir die verborgenen Fehle!"

In welchem Maße vergibt Gott dir und allen Gläubigen alle Sünden? Gott vergibt sie reichlich.

Warum bedürfen wir der reichlichen Vergebung? Wir haben viele Sünden und Gebrechen.

Wann vergibt Gott mir und allen Gläubigen die Sünden? Gott vergibt . . . die Sünden täglich.

Warum ist die tägliche Vergebung nötig? „Denn wir täglich viel sündigen."

Wem vergibt Gott . . . die Sünden? „Mir und allen Gläubigen."

Zu welcher Körperschaft gehörst du und gehören alle Gläubigen? Zur Christenheit, zur christlichen Kirche.

Warum haben denn die Gläubigen, die Christen, Vergebung der Sünden nötig? Weil auch sie „täglich viel sündigen".

Wie bittet auch der gläubige Christ mit den Worten des Zöllners um Vergebung seiner Sünden? „Gott, sei mir Sünder gnädig!"

Durch welche Gnadenmittel vergibt Gott dir und allen Gläubigen die Sünde? Durch das Evangelium und die Sakramente.

Welchen trostreichen Zuruf hören auch wir aus dem Munde JEsu im Evangelium betreffs unserer Sünde? „Sei getrost, . . . deine Sünden sind dir vergeben!"

Welcher Spruch beweist, daß auch durch das Sakrament der Taufe die Sünden abgewaschen werden? Apost. 22, 16: „Laß dich taufen und abwaschen deine Sünden!"

Welche Worte vom Sakrament des Altars mußt du glauben, um Vergebung der Sünden zu erlangen? Den Worten: „Für euch gegeben und vergossen zur Vergebung der Sünden."

Wo, nach Luthers Erklärung, vergibt Gott die Sünden? In der Christenheit.

Was gibt es außer der Christenheit überhaupt gar nicht? Außer der Christenheit gibt es keine Vergebung der Sünden.

Hierzu sagt D. Luther (Gr. Kat., III. Art., § 54—56): „Danach weiter glauben wir, daß wir in der Christenheit haben Vergebung der Sünde, welches geschieht durch die heiligen Sakramente und Absolution, dazu allerlei Trostsprüche des ganzen Evangeliums. . . . Darum ist alles in der Christenheit dazu geordnet, daß man da täglich eitel Vergebung der Sünden durchs Wort und Zeichen hole, unser Gewissen zu trösten und aufzurichten, solange wir hier leben. Also machet der Heilige Geist, daß, ob wir gleich Sünde haben, doch sie uns nicht schaden kann, weil wir in der Christenheit sind, da eitel Vergebung der Sünde ist. . . . Außer der Christenheit aber, da das Evangelium nicht ist, ist auch keine Vergebung nicht, wie auch keine Heiligkeit da sein kann."

Doch wir müssen dieses große Gnadengut, die Vergebung der Sünden, noch etwas genauer kennen lernen. Fr. 196 unsers Katechismus lautet: „Was heißt: Gott vergibt die Sünde?"

Wiederhole diese Frage! Du! — Du —!

Ich will euch auch die wichtige Antwort zuerst vorsagen und dann von euch wiederholen lassen: a. Gott rechnet den Sündern die Sünde nicht zu. b. Gott erklärt die Sünder für gerecht.

Welches Gleichnis des HErrn JEsu erklärt den Satz: Gott rechnet den Sündern die Sünde nicht zu? Das Gleichnis vom Schalksknecht.

Wen meint der Heiland mit jenem König? Er meint Gott den HErrn.

Wer ist unter dem Schalksknecht zu verstehen? Der schuldbeladene Mensch.

Was ist mit der Schuld von 10,000 Pfund ($11,700,000) gemeint? Unsere große Sündenschuld.

Was können auch wir mit unserer großen Sündenschuld selber nicht tun? Wir selber können sie nicht bezahlen.

Welche Strafe haben wir bei Gott dem HErrn mit unserer Sündenschuld verdient? „Seinen Zorn und Ungnade, zeitlichen Tod und die ewige Verdammnis."

Wie beten wir mit David, daß Gott uns nicht in seinem Zorn strafen wolle? Ps. 38, 1: „HErr, strafe mich nicht in deinem Zorn und züchtige mich nicht in deinem Grimm!"

Wie bitten wir in der fünften Bitte um Geduld? „Und vergib uns unsere Schuld!"

Was tut dann Gott mit uns sündigen Schalksknechten? Er erläßt uns unsere Schuld und Strafe.

Was tut Gott nicht weiter mit unserer Schuld, die gleichsam in seinem Schuldbuche stand? Er rechnet sie uns nicht mehr zu.

Was brauchen wir selber auch nicht mehr mit unserer Schuld zu tun? Wir selber brauchen sie nicht zu bezahlen.

Als was für Leute sieht uns Gott nicht mehr an? Gott sieht uns nicht mehr als Schuldner oder Sünder an.

Wie sind wir nun vor Gott, weil unsere Sündenschuld bezahlt und alles rechtgemacht ist? Wir sind vor Gott gerecht.

Wofür hat Gott selber uns erklärt, als er uns die Sünde vergab? Gott hat uns für gerecht erklärt.

Mit welchen Worten sagt St. Paulus, daß Gott den Sünder gerecht erklärt oder gerecht macht? Röm. 8, 33: „Wer will die Auserwählten Gottes beschuldigen? Gott ist hie, der da gerecht macht."

Wie nennen wir darum diese Handlung Gottes, daß Gott den Sündern die Sünde nicht zurechnet und den Sünder für gerecht erklärt? Wir nennen sie die Rechtfertigung.

Mit welchen Worten des dritten Artikels bekennen wir die Rechtfertigung? „Ich glaube eine Vergebung der Sünden."

Welche zwei Ausdrücke meinen also genau dasselbe? Vergebung der Sünden und Rechtfertigung.

Welche Worte aus Luthers Erklärung zum dritten Artikel erklären, was Rechtfertigung heißt? „In welcher Christenheit er mir und allen Gläubigen täglich alle Sünden reichlich vergibt."

Wieviel hatte der Schalksknecht von seiner Schuld selber abverdient, als sein Herr ihm die Schuld erließ? Er hatte selber nichts abverdient.

Wie steht es ebenfalls mit der großen Sündenschuld, die uns Gott der HErr erläßt? Wir haben unsere Sündenschuld auch nicht selber abverdient.

Wie können wir die Worte des Gleichnisses: „Da jammerte den Herrn desselbigen Knechts" auf Gott und den Sünder anwenden? Da jammerte Gott des Sünders.

Mit andern Worten, wie ist Gott dem Sünder? Gott ist dem Sünder gnädig.

Ja, ein Gnadenurteil Gottes ist die Rechtfertigung des Sünders. Gott vergibt die Sünden aus Gnaden, das heißt, frei, umsonst, ge-

schenkweise, aus lauter väterlicher, göttlicher Güte und Barmherzigkeit, ohne alle mein Verdienst und Würdigkeit.

Wieviel tut der Mensch also selber, oder wieviel trägt er bei zu seiner Rechtfertigung? Absolut gar nichts trägt der Mensch dazu bei.

Wie vergibt Gott ihm vielmehr? Gott vergibt ihm aus Gnaden.

Was heißt: Gott vergibt die Sünden aus Gnaden? Gott vergibt die Sünden frei, umsonst, geschenkweise, aus lauter väterlicher, göttlicher Güte und Barmherzigkeit, ohne alle mein Verdienst und Würdigkeit.

Beweise aus der Schrift, daß wir die Vergebung der Sünden nach dem Reichtum der Gnade Gottes haben! Eph. 1, 7: „An Christo haben wir die Erlösung durch sein Blut, nämlich die Vergebung der Sünden, nach dem Reichtum seiner Gnade."

Mit welchem Liede bekennt unsere lutherische Kirche, daß wir aus Gnaden selig werden? Nr. 234: „Aus Gnaden soll ich selig werden."

Immerhin bleibt Gott ein gerechter Gott, das heißt, er belohnt nicht nur das Gute, sondern er straft auch das Böse.

Welches Urteil fällt Gott über den, der nicht alle Worte des Gesetzes erfüllet, daß er danach tue? 5 Mos. 27, 26: „Verflucht sei, wer nicht alle Worte dieses Gesetzes erfüllet, daß er danach tue! Und alles Volk soll sagen: Amen."

Wie heißt es an einer andern Stelle von der Seele, die da sündigt? Hesek. 18, 20: „Welche Seele sündigt, die soll sterben."

Wir sehen also, noch muß das Gesetz erfüllt sein, sonst wären wir alle verloren.

Welche Liederstrophe sagt dasselbe, aber zeigt uns auch das Mittel oder die bewirkende Ursache unserer Rechtfertigung? 237, 5: „Noch mußt' das G'setz erfüllet sein, sonst wär'n wir all' verdorben, darum schickt' Gott sein'n Sohn herein, der selber Mensch ist worden; das ganz' Gesetz hat er erfüllt, damit sein's Vaters Zorn gestillt, der über uns ging alle."

Um weswillen vergibt uns also Gott die Sünden aus Gnaden? Gott vergibt uns die Sünden aus Gnaden um Christi willen.

Was hat Christus mit dem Gesetz getan? Christus hat das Gesetz erfüllt.

Für wen hat Christus das Gesetz erfüllt? Er hat das Gesetz für uns erfüllt.

Welcher Spruch zeigt, daß Christi Erfüllung des Gesetzes uns gerecht macht, wenn wir an ihn glauben? Röm. 10, 4: „Christus ist des Gesetzes Ende; wer an den glaubet, der ist gerecht."

Mit welchen Worten der Schrift sagt uns Gott, daß er den HErrn Christum für uns zur Sünde gemacht, das heißt, für unsere Sünde gestraft hat? 2 Kor. 5, 21: „Er hat den, der von keiner Sünde wußte, für uns zur Sünde gemacht, auf daß wir würden in ihm die Gerechtigkeit, die vor Gott gilt."

Was heißt hier: Gott hat Christum für uns zur Sünde gemacht? Gott hat Christum für unsere Sünde gestraft.

Welche Worte des Spruches sagen, daß Christi Gerechtigkeit uns zugerechnet wird? „Auf daß wir würden in ihm die Gerechtigkeit, die vor Gott gilt."

Wem wird in der Rechtfertigung alles zugerechnet, was Christus getan hat? Mir und allen Gläubigen.

Welches heilige, teure Lösegeld hat Christus für deine Sündenschuld bezahlt? Sein heiliges, teures Blut.

Welcher Spruch sagt, daß wir die Vergebung der Sünden durch Christi Erlösung und durch sein Blut haben? Eph. 1, 7: „An welchem [Christo] wir haben die Erlösung durch sein Blut, nämlich die Vergebung der Sünden, nach dem Reichtum seiner Gnade."

Welches wunderschönen Kindergebetleins tröstest du dich, sooft dich deine Sünden quälen? „Christi Blut und Gerechtigkeit,
Das ist mein Schmuck und Ehrenkleid;
Damit will ich vor Gott bestehn,
Wenn ich zum Himmel werd' eingehn."

Also um weswillen vergibt mir Gott aus Gnaden alle Sünden reichlich und täglich? Um Christi willen.

Hierzu heißt es im Synodalbericht des Mittleren Distrikts 1909: „Gott hat den Tod, das Blut Christi dazu benutzt, die Gerechtigkeit, welche Strafe der Sünde fordert, zu befriedigen."

Wie viele Menschen hat Christus durch seinen Tod und sein Blutvergießen mit seinem himmlischen Vater versöhnt? Christus hat alle Menschen, die ganze Welt, mit seinem himmlischen Vater versöhnt.

Wie viele Menschen hat Gott durch die Auferstehung Christi für gerecht erklärt? Gott hat alle Menschen durch die Auferstehung Christi für gerecht erklärt.

Wem soll auch auf Christi Befehl das Evangelium oder das Wort von der Versöhnung gepredigt werden? Es soll aller Welt gepredigt werden.

Beweise diese eben gehörten Wahrheiten mit der Schrift! 2 Kor. 5, 19: „Gott war in Christo und versöhnete die Welt mit ihm selber und rechnete ihnen ihre Sünden nicht zu und hat unter uns aufgerichtet das Wort von der Versöhnung."

Warum bekommen denn nicht alle Menschen Vergebung der Sünden? Weil sie dem Evangelium nicht glauben.

Was mußt du zunächst tun, weil Gott die Vergebung der Sünden im Evangelium, dem Wort von der Versöhnung, geoffenbart hat? Ich muß das Evangelium, das Wort von der Versöhnung, hören.

Was mußt du darauf mit dem im Evangelium dargereichten Schatz der Vergebung der Sünden tun? Ich muß diesen Schatz ergreifen und annehmen.

Welches ist das Werkzeug und die Nehmehand, wodurch du die Vergebung der Sünden annimmst? Der Glaube ist das Werkzeug und die Nehmehand, wodurch ich die Vergebung annehme.

Ich habe den Glauben ein Werkzeug genannt; denn wie dürfen wir den Glauben ja nicht nennen? Wir dürfen den Glauben ja nicht ein verdienstliches Werk nennen.

Wer hat nämlich auch dies Werkzeug gemacht, das heißt, wer hat auch den Glauben an die Vergebung der Sünden in dir gewirkt? Gott hat auch den Glauben an die Vergebung der Sünden in mir gewirkt.

Wie kannst du nun mit dem dritten Stück des dritten Artikels zuversichtlich sagen? „Ich glaube eine Vergebung der Sünden."

Nun sollten wir diese Worte etwas besser verstehen. Wir wollen darum kurz und bündig wiederholen, was wir betreffs der Vergebung der Sünden glauben.

Wer, glaubst du, vergibt die Sünde? Ich glaube, daß Gott die Sünde vergibt.

Was heißt das: Gott vergibt die Sünde? Das heißt: Gott rechnet den Sündern die Sünde nicht zu, oder: Er erklärt die Sünder für gerecht.

Wem vergibt Gott alle Sünden? „Mir und allen Gläubigen."

Was ist bei Gott der Beweggrund, warum er die Sünde vergibt? Gottes Gnade ist der Beweggrund usw.

Wer ist die Ursache unserer Rechtfertigung? Christus ist die Ursache unserer Rechtfertigung.

Welches ist gleichsam Gottes Gebehand, womit er uns die Vergebung anbietet und darreicht? Das Evangelium ist gleichsam Gottes Gebehand usw.

Welches ist das Werkzeug und die Nehmehand, womit wir die Rechtfertigung annehmen? Der Glaube ist das Werkzeug und die Nehmehand, womit wir die Rechtfertigung annehmen.

Welcher Erzvater erlangte nach der Schrift so seine Rechtfertigung? Abraham erlangte nach der Schrift so seine Rechtfertigung.

Welcher Spruch beweist das? 1 Mos. 15, 6: „Abram glaubte dem HErrn, und das rechnete er ihm zur Gerechtigkeit."

Ist es schriftgemäß oder nicht, zu sagen: Ja, der Glaube ist nötig zur Rechtfertigung, aber ich muß dazu auch das Gesetz erfüllen und gute Werke tun, um einen gnädigen Gott zu haben? Nein, das ist nicht schriftgemäß.

Welcher Spruch beweist das Gegenteil? Röm. 3, 28: „So halten wir es nun, daß der Mensch gerecht werde ohne des Gesetzes Werke, allein durch den Glauben."

Mit welchen Worten bestätigt St. Paulus dies, indem er sagt, daß Gott den Gottlosen gerecht macht, der keine guten Werke getan hat? Röm. 4, 5: „Dem aber, der nicht mit Werken umgehet, glaubet aber an den, der die Gottlosen gerecht macht, dem wird sein Glaube gerechnet zur Gerechtigkeit."

Welcher ehemals gottlose Mensch ging hinab gerechtfertigt in sein Haus, weil er sich nicht auf gute Werke, sondern allein auf Gottes Gnade verließ? Der Zöllner ging hinab gerechtfertigt in sein Haus, weil er sich nicht auf gute Werke, sondern allein auf Gottes Gnade verließ.

Welche Kirche lehrt eine Vergebung der Sünden, wie sie nach des Heilands Worten der Zöllner erlangte? Die evangelisch-lutherische Kirche usw.

Welche Kirche vor allen Falschgläubigen will nach Art und Weise des Pharisäers selig werden? Die römisch-katholische Kirche will vor und mit allen Falschgläubigen nach Art und Weise des Pharisäers selig werden.

Womit vermeinen sie sich den Himmel zu verdienen? Mit vermeintlich guten Werken.

Von der falschen Lehre der Papisten betreffs der Rechtfertigung wollen wir hernach noch kurz reden.

Wir fragen zunächst (mit Fr. 199 unsers Katechismus): „Kann ein Gläubiger seiner Seligkeit gewiß sein?" „Ja, er soll und kann es, weil Gottes Zusage gewiß ist."

Was macht dich deiner Seligkeit gewiß? Gottes Zusage macht mich gewiß.

Was ist gemeint mit Gottes Zusage? Mit Gottes Zusage sind z. B. alle Sprüche gemeint, die wir heute als Beweis für die Rechtfertigungslehre angeführt haben.

Wie ist des HErrn Wort, also auch alle Sprüche, die von der Rechtfertigung handeln? Ps. 33, 4: „Des HErrn Wort ist wahrhaftig, und was er zusagt, das hält er gewiß."

Woran würdest du zweifeln, wenn du sagtest: „Ich bin meiner Rechtfertigung und Seligkeit nicht gewiß"? Ich würde an Gottes Wort (Zusage) zweifeln.

Wie sprichst du mit Paulo, weil du aus der Schrift deiner Rechtfertigung und der Beilage deiner Seligkeit gewiß bist? 2 Tim. 1, 12: „Ich weiß, an welchen ich glaube, und bin gewiß, daß er kann mir meine Beilage bewahren bis an jenen Tag."

Die Liebe Gottes in Christo JEsu zeigt sich auch darin, daß er uns der Vergebung unserer Sünden und der ewigen Seligkeit gewiß macht.

Wie jubeln wir darum mit Paulo, weil wir der Vergebung unserer Sünden und der ewigen Seligkeit ganz gewiß sind? Röm. 8, 38. 39: „Ich bin gewiß, daß weder Tod noch Leben, weder Engel noch Fürstentum noch Gewalt, weder Gegenwärtiges noch Zukünftiges, weder Hohes noch Tiefes noch keine andere Kreatur mag uns scheiden von der Liebe Gottes, die in Christo JEsu ist, unserm HErrn."

Mit welcher Liederstrophe bekennen wir, daß uns die Gnade Gottes selig macht, und daß wir im Vertrauen auf das Wort „Aus Gnaden" bereit sind zu sterben? 234, 9: „Aus Gnaden! Hierauf will ich sterben; ich fühle nichts, doch mir ist wohl; ich kenn' mein sündliches Verderben, doch auch den, der mich heilen soll. Mein Geist ist froh, die Seele lacht, weil mich die Gnade selig macht."

Durch wen hat uns Gott die Lehre von der Rechtfertigung, die der Papst verfälscht hat, wieder schriftgemäß verkündigen lassen? Durch D. M. Luther.

Wem gereicht das zur Ehre, wenn wir sagen: Gott allein tut alles, was zu meiner Rechtfertigung und Seligkeit nötig ist? Das gereicht ganz allein Gott zur Ehre.

Warum müßte ich immer an meiner Rechtfertigung und Seligkeit zweifeln und in Angst und Ungewißheit leben, wenn ich sie mir durch gute Werke verdienen wollte? Ich wüßte niemals, ob ich genügend gute Werke getan hätte.

Wie sollte der Gichtbrüchige sein, weil ihm die Sünden vergeben waren? Er sollte getrost sein.

Wie bist auch du, weil Gott dir deine Sünden aus Gnaden um Christi willen vergibt, durch den seligmachenden Glauben des Evangeliums? Ich bin getrost.

Welche Kirche lehrt insbesondere von der Rechtfertigung anders, als das Wort Gottes lehrt? Die römisch-katholische Kirche.

Was sagen die Papisten dagegen, wenn wir mit Paulo (Röm. 3, 24) sagen: „Wir werden ohne Verdienst gerecht aus seiner Gnade"? Sie sagen: Nicht aus Gnaden allein, sondern auch durch gute Werke wird der Mensch gerecht vor Gott und selig.

Was sagen sie dagegen, daß Gott uns um des vollkommenen Opfers Christi willen für gerecht erklärt? Sie sagen, Christi Opfer am Kreuz sei nicht hinreichend zu unserer Rechtfertigung.

Glauben die Papisten den Spruch Röm. 3, 28: „So halten wir es nun, daß der Mensch gerecht werde ohne des Gesetzes Werke, allein durch den Glauben" oder ähnliche Sprüche? Sie glauben solche Sprüche nicht.

Die Beschlüsse des Tridentinischen Konzils sind Bekenntnisschriften der Papisten. Ein Beschluß gegen Röm. 3, 28 lautet: „Wenn jemand sagt, der Gottlose werde allein durch den Glauben gerechtfertigt, der sei verflucht!"

Was verlangen die Römischen für ihre Messen (angeblich Ablaß von Sünden)? Sie verlangen viel Geld.

Was antworten die Papisten auf die Frage: Kann also ein Gläubiger der Vergebung seiner Sünden und seiner Seligkeit gewiß sein? Sie antworten: Nein.

Im Tridentinum sagen sie darauf so: „Auch dies soll man nicht behaupten, daß diejenigen, die wahrhaftig gerechtfertigt sind, ohne im mindesten zu zweifeln, annehmen müßten, daß sie gerechtfertigt seien." Auch nach diesem Beschluß verfluchen sie alle, die anders lehren. Gerade in bezug auf diesen Greuel schreibt Luther: „Deshalb auch niemand zweifeln soll, daß das Papsttum eine rechte Mördergrube der Seelen und Gewissen und des Teufels eigen Reich und Kaisertum sei."

Durch welches teure Werkzeug hat Gott der Kirche die greulichen papistischen Lehren von der Rechtfertigung offenbaren lassen? Durch sein teures Werkzeug D. M. Luther.

In diesem vierhundertsten Jubeljahre der Reformation danken wir Gott ganz besonders dafür, daß er uns durch sein auserwähltes Rüstzeug D. Martin Luther die Lehre St. Pauli und der ganzen Heiligen Schrift von der Rechtfertigung des Sünders vor Gott hat lauter und rein verkündigen lassen. Gott erhalte uns und unsere Kinder aus Gnaden bei dieser Lehre! Amen.

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Educational Reforms and Changes since 1890.

The last decade of the nineteenth and the first decade of the present century have witnessed in this and other countries what may be called an educational *renaissance*. The courses formerly offered in elementary and secondary schools were often deemed inadequate in so far that they did not provide any special vocational training. Educational reformers were not wanting in zeal, and soon there was a movement on foot which was almost amounting to an educational revolution. The United States Educational Reports, those of the National Educational Association, and the columns of the various educational periodicals, all voiced the existence of a demand for transformation. Massachusetts and Connecticut soon obtained legislation to put vocational training into the public schools. New York legalized vocational education throughout the commonwealth. The State Educational Association of Illinois cooperated with the legislature of that State in obtaining funds for a commission to be sent abroad for investigation looking toward putting vocational training into the schools of Illinois. The movement spread rapidly, and soon found able advocates in every part of the country. There seemed to be a deep-seated desire for a change in the educational organization.

The cause for this desire had arisen out of various perceptions. Upon investigation of school attendance it was found that throughout the country there was a rapid passing out of school after the completion of the sixth or seventh grade, only a minority of pupils remaining to complete the eighth grade. The same held true with regard to the high school in cities, many pupils leaving school before the completion of the entire course. Upon a search for the cause of this departure it developed that both parents and pupils deemed the course then offered inadequate. Conspicuously the boys lacked interest in a training that was exclusively academic. Another reason was found in the growing sense of the importance of the economic factor in life and of the need of training for it. Hence, the growing demand for vocational training or education.

The phrase "vocational education" is sufficiently broad in meaning to cover all the training courses, which are needed to meet the practical demands of life. Perhaps the greatest object-lesson for vocational education at this time was presented in Germany. That country is poor in resources as compared with the United States or England, yet she has put herself in the forefront

of nations by concentrating in an intelligent manner on those she possesses. "There is now almost uniform agreement that Germany's great industrial and commercial development has been produced by that nation's systematic and wholesome encouragement and establishment of technical and commercial schools." (Hon. E. J. James.) "Ten years' residence and study in Germany has led me to believe that this empire's greatest capital is its intelligence. Its process of rigid training has not only enabled Germany to overcome the disadvantages of her geographical position, but the merchants and manufacturers of England find themselves face to face with the fact that Germany's commerce has much more rapidly increased than their own." (Hon. E. L. Harris.) In the following an attempt is made to show briefly what our public school system has recently accomplished in vocational as well as other phases of school activities.

Prevocational Schools.

One of the particular problems presented here is that of a child who does not intend to finish the ordinary course in high school, and who is not permitted by law to enter certain trades until the age of sixteen has been reached. There is also the type of child who is more or less "school-sick," because book-work is distasteful, while work in a store or factory seems to him far more attractive. The teacher realizes, too, that further abstract instruction is almost wholly a waste of time and energy, and it is evident also that within a year or so some definite vocational training should be given him. This can be accomplished in a prevocational school.

By prevocational school is meant an industrial all-day school embracing as wide a range as possible of different types of occupations. These schools are found only in large cities or near them. The curriculum is adapted to the needs of boys as well as to the needs of girls. A high degree of manual dexterity in any one particular occupation is not striven for, but an effort is made to ascertain the particular type of work for which the pupil is adapted, and to bring his or her skill to the point where a successful beginning in this line is possible. — In the better prevocational schools the pupil receives, besides doing considerable manual work, nearly as much mental instruction as he would if he attended the usual school. The military feature, which is sometimes combined with schools of this type, develops promptness without being in any way repressive.

COURSE OF STUDY FOR THE PREVOCATIONAL SCHOOLS.

Revised Edition, January 19, 1917.

7 A.

Required Subjects.

English { Composition, 3; Vocational Reading, 1; Use of Library, 1 }		5*	40†
Arithmetic, including Bookkeeping		5	40
History		3	40
Shop for Boys / Cooking, Sewing, etc., for Girls		8	40
Typewriting		4	40
NOTE.—German may be added as an elective subject in place of typewriting where there is a strong demand for it		2	40

* Number of periods per week.
† Number of minutes per period.

VOCATIONAL GUIDANCE.

The work of studying individual differences in boys and in girls, and guiding them into suitable educational channels and suitable careers, when they must leave school early, has, in recent years, taken form in a department connected with the public schools, termed vocational guidance. At the head of this department we generally find a supervisor for boys and also one for girls. Each supervisor teaches several periods a day, and devotes the remaining time of each scholastic day to vocational guidance.

Prof. Davis, of Grand Rapids, Mich., indicates the purpose of vocational guidance in the following: "Vocational guidance aims to direct the thought and growth of the pupil along the line of preparation for life's work. The plan is intended to give the pupil an opportunity to study the elements of character that give success in life, and by a careful self-analysis to compare his own abilities and opportunities with those of successful men and women of the past. By broadening his vision of the world's work, and applying his own aptitudes and tastes to the field of human endeavor that he may best be able to serve, it is attempted to stir the student's ambition, and to give a purpose to all his future efforts. Having chosen even a tentative goal, his progress has direction."

CONTINUATION SCHOOLS.

This type of school has also come to us from Germany, where it is in extensive and successful operation. In recent years a few of these schools have been established in this country. Pupils of these schools have generally chosen a definite line of work in some

factory, but under the continuation system the employer releases the employees for a definite time each week to receive in a school definite mental instruction.

The "Cooperative System" is similar. It is based on an agreement between a number of manufacturers and a school system, whereby the manufacturers agree to carry on an apprentice course in their particular trades, and the school agrees to give both general and specialized instruction to apprentices. In most cases the amount of school instruction is equal to the amount of shop work.

The Gary System.

The city of Gary, which is located at the southern end of Lake Michigan in Indiana, was not yet on the map twenty years ago. Its phenomenal growth is due to the U. S. Steel Corporation, which located here in 1906. What interests us regarding this magic city is the fact that it contains a novel school system generally known as the "Gary System." The founder of this system is William Wirt, a postgraduate of Chicago University, who went abroad to study the school systems of Europe, particularly those of Germany. On his return from Europe he served for a brief period in the capacity of superintendent of the Bluffton, Ind., school, and was then engaged as superintendent of the Gary public schools before the buildings were erected. Here Mr. Wirt found his opportunity, a growing city and a progressive school board, that allowed him full freedom to develop the school system of his imagination. The school-buildings in Gary were constructed in accordance with the ideas and under the supervision of Mr. Wirt. All grades, from kindergarten to high school, are housed in one immense structure. There are not only the classrooms, in which the usual branches are being taught, but also such for instructions in home economics, painting, shoe-repairing, sheet-metal and wood-working, plumbing, etc., etc. The school-yard covers about five acres, and contains the most modern apparatus of any up-to-date city play-ground.

"Mr. Wirt's system of instruction is said to turn work into play. He defines play as the doing of that in which you are interested. Hence, to make work interesting is to turn it into play, and to make work interesting, Mr. Wirt has discovered, is to make it real, vital, related to life." He calls his school the "work-study and play" school. The outstanding feature of the Gary System is that it combines training in regular school-work with that of vocational activities. (For a more detailed account the reader is referred to Schulblatt 1916, August issue.) H. B. Fehner.

(To be concluded.)

Lincoln's Power of Expression.

Address delivered before the Milwaukee Teachers' Conference, and submitted for publication upon its request.

The observer who stands upon the seashore is attracted not so much by the vast mass of water that spreads before him as by certain waves that lift their crests high into the air, as if to claim for themselves individuality and distinction. We look out into the deep and see them approaching, following them until they break on the shore. Then others fix our attention.

Even so it is when we look across the pages of history. We are fascinated not so much by the history of a nation, by the masses, as by certain individuals, who have been at the head of a nation, leaders, who have been instrumental in guiding and shaping a nation's destiny. Thus we find that histories for beginners are written on the basis of this truth. The pupil is made familiar with the lives of the chief founders and builders of a nation, because the chief events of national life are closely linked together with them.

Now let us turn the pages of American history. The men who have won for themselves a place in the heart of the American patriot are far too numerous to mention. Foremost among these is a man who has made his name immortal neither by military achievements upon the field of battle, nor by building up a mighty empire, like Alexander, but by preserving a nation at the most critical period of its existence.

You know the man: Abraham Lincoln, the great martyr in that great cause.

Lincoln was great as a statesman, as a nation's leader in a crucial period, in a time that tried men's souls. Even European statesmen and historians concede to him the highest qualities of statesmanship, and also many in our country rank him above the father of our republic, George Washington. Lincoln possessed all the qualities needed to make a statesman: character, courage, shrewdness, sagacity, common sense, coolness, and, last but not least, power of expression, which was one of the chief elements of his strength as a leader. To this point I would invite your attention at this session. I wish to present to you, not Lincoln the lawyer, not Lincoln the statesman, not Lincoln the president, but Lincoln the writer and speaker, in other words, *Lincoln's power of expression.*

It is not strange that an unusual faculty of expression should

be found to belong to those who have risen to leadership among men. Like other great leaders, Lincoln, too, possessed a power of expression, a literary style, which helped him to reach the goal he attained.

Yet we may say that of style, in the ordinary sense of the word, Lincoln was innocent. He certainly did not strive to obtain a method of expression through the imitation of others, of prominent English writers. His writings were neither very elaborate nor especially simple. He possessed not the scholar's range of words. He was, we are told, not even always grammatically correct. Lincoln would doubtless have been much surprised if any one had told him that he had a style. And yet, because he was determined to be understood, and because he had an inborn sense of the beautiful in English prose, he achieved a singularly clear and forcible style.

His style was always direct and forceful, yet mild and soft. It was not piercing, but rather appealing, gracious, or humorous. His words did not come like a stroke of lightning; they did not so much startle as melt the heart. He excelled especially in original and vigorous thought, and clear, concise, and pointed expression, and his style was at its best when his whole heart was enlisted.

His style was affected, too, by the personal traits of consideration for those of a contrary mind, by his toleration, and by his large human sympathy. And although this spirit of his utterances was strained almost beyond human endurance by his public antagonists, yes, even by his own apparent supporters, he never uttered one word of violence or rancor, not a phrase which might have embittered his opponents.

Furthermore, his style was characterized by great simplicity and directness, which was, no doubt, due to the simplicity of his nature and his lack of self-consciousness and vanity. His ability to express great thoughts with the art of a master in simple language was remarkable. An eminent lawyer has said that, without the massive reasoning of Webster or the resplendent rhetoric of Burke, Lincoln excelled them both in the faculty of statement.

His mode of speaking was generally plain. "He never, except for a short time during his immature days, made use of that inflated, high-flown style which among the uncultivated passes for beautiful speaking," says Schurz. In his speeches he practised himself what he had advised others to do. Herndon, his law-partner, quotes him as saying: "When you address an assembly, don't shoot

too high; aim low, and the common people will understand you. They are the ones you want to reach; at least, they are the ones you ought to reach. The educated and refined people will understand you anyway. If you aim too high, your ideas will go over the masses, and only hit those who need no hitting."

Another very striking characteristic of his style is clearness. His greatest desire in speaking and writing was to make his meanings clear. With this point in view he always constructed his sentences so that there could be no doubt as to their meaning.

Regarding this characteristic of Lincoln's style, Carl Schurz, in his essay on Lincoln, says: "Lincoln possessed an uncommon power of clear and compact statement, which might have reminded those who knew the story of his early youth of the efforts of the poor boy, when he copied his compositions from the scraped wooden shovel, carefully to trim his expressions in order to save paper. His language had the energy of honest directness, and he was a master of logical lucidity."

Lowell said of him, "When Lincoln speaks, it seems as if the people were thinking out loud."

One of his notable speeches, and one which also made him popular in the East, was delivered at the Cooper Union, New York. The address closed with one of Lincoln's most famous and characteristic sayings: "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

A fine example showing Lincoln's lucidity of style is his reply to Horace Greeley: "I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored, the nearer the Union will be 'the Union as it was.' If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and it is not either to save or to destroy slavery. If I could save the Union without freeing any slaves, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race I do because it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union."

Note how simple, direct, forceful, to the point, and clear as

crystal those sentences are. The point he wishes to emphasize and make clear is like a nail, and every sentence a knock of the hammer to drive it in.

But allow me also, by way of contrast, to call your attention to some passages which show Lincoln's wit and humor. He generally wrote in a humorous vein, and frequently directed his jokes against the failings of his friends, although he did not neglect his opponents, either. His sense of humor which now and then flavored his speeches and writings, and nearly always his conversation, went along with a homely wit, and frequently brought to his arguments quaint illustration.

Of this ability Schurz says: "Lincoln loved to point and enliven his reasoning by humorous illustrations, usually anecdotes of Western life, of which he had an inexhaustible store at his command. These anecdotes had not seldom a flavor of rustic robustness about them, but he used them with great effect, while amusing the audience, to give life to an abstraction, to explode an absurdity, to clinch an argument, to drive home an admonition."

It is thought by some that the nature of some of his stories detract from his greatness, but this is not the case. We all relish a good story, and we appreciate it especially when it comes from a man of a serious character. That surely does not detract from a man's greatness. Emerson, therefore, correctly says: "Lincoln's broad good sense of humor, running easily into jocular talk, in which he delighted and in which he excelled, was a rich gift to this wise man."

Besides, Lincoln did not tell stories for the sake of exploiting his humor, but they were told for a purpose. He told them as they were called into being by events; sometimes to illustrate his point of view or an argument; at other times to avoid a long and useless discussion; then again to conceal his purpose, or to throw some persistent inquirer off the trail; very often to let down an ardent office-seeker.

How good his stories were we are told by a clerk of the court in Lincoln's days. He says: "I was never fined but once for contempt of court. Judge Davis fined me five dollars. Mr. Lincoln had just come in, and leaning over my desk, told me a story so irresistibly funny that I broke out into a loud laugh. The judge called me to order, saying, 'Mr. Lincoln, you are constantly disturbing the court with your stories.' Then to me, 'You may fine yourself five dollars.' I apologized, but told the judge that the story was worth the money. In a few minutes the judge called

me to him. 'What was that story Lincoln told you?' he asked. I told him, and he laughed aloud in spite of himself. 'Remit your fine,' he ordered."

That Lincoln's stories embody some truth and a point may be seen from the following. Lincoln was once arguing a case against an opponent who tried to convince the jury that precedent is superior to law, and that custom makes things legal in all cases. Lincoln's answer was one of his many effective analogies in the form of a story. He told the jury that he would argue the case in the same way as his opponent, and began: "Old Squire Bagley from Menard came into my office one day and said, 'Lincoln, I want your advice as a lawyer. Has a man what's been elected justice of the peace a right to issue a marriage license?' I told him no, whereupon the old squire threw himself back in his chair very indignantly and said, 'Lincoln, I thought you was a lawyer. Now Bob Thomas and me had a bet on this thing, and we agreed to let you decide; but if this is your opinion, I don't want it, for I know a thunderin' sight better. I've been a squire eight years, and I have issued marriage licenses all the time.'"

While his humor flavored his numerous speeches as a lawyer, as a member of the legislature and Congress, his wit came out most sharply in his debates with Douglas, as may be seen from the following: "In relation to the abolition of slavery, Douglas constantly argued or assumed that, if freedom were given to the slaves, it would be followed by intermarriage between the blacks and the whites. He also charged that the Republican party of Illinois was anxious to repeal the law which prohibited such marriages. At last Lincoln retorted about as follows: 'I solemnly protest against that counterfeit logic, which presumes that, because I do not want a black woman as a slave, I do necessarily want her for a wife. I have no fears of marrying a negro; it requires no law to prevent me from doing it; but if Judge Douglas needs a law of that sort, I will do my utmost to retain the enactment which forbids the marrying of white people with negroes.'"

On another occasion Douglas had made, as he thought, a strong point against Lincoln by telling the crowd that, when he first knew "Honest Abe," he was a grocery-keeper, and sold cotton, candles, cigars, and whisky. "Mr. Lincoln," he said, "was a very good bartender." This, of course, brought the laugh on Lincoln, whose reply, however, soon came, and then the laugh was on the other side. "What Mr. Douglas has said, gentlemen," replied Lincoln, "is true enough; I did keep a grocery, and I did sell cotton, candles, and

cigars, and sometimes whisky; but I remember in those days that Mr. Douglas was one of my best customers. Many a time have I stood on one side of the counter and sold whisky to Mr. Douglas on the other side. But the difference between us now is this, I left my side of the counter, but Mr. Douglas sticks to his as tenaciously as ever."

A specimen of his spoken wit at the White House is the story told of his reply to a countryman who, when passing Lincoln at a public reception, said, "I believe in God Almighty and Abraham Lincoln." "You're more than half right," quickly answered the president.

But Lincoln was not only a good story-teller, he was also a master in the use of figures of speech, especially the simile. The wonderful simplicity of his similes made Emerson compare him with Aesop. When he was in Congress, he spoke of Polk's message with regard to the Mexican War as "the half-insane mumbling of a fever-dream." Military glory he describes as "the attractive rainbow that rises in showers of blood," as "a serpent's eye that charms to destroy."

All this agreeably affects Lincoln's style, and helps to give his expressions both attractiveness and force.

Besides all these qualities there is in Lincoln's prose a certain strain of tenderness and pathos, which touches the heart and affects the soul like noble music. Indeed, in his great utterances there may be found a strain which is like the leading motive — *leitmotif* — in musical drama. That is the strain in the two inaugurals, in the Gettysburg Address, and in his letter of consolation, which moves the hearts of generations. The first inaugural concluded with a passage of great tenderness. This address, which Schurz calls a masterpiece of persuasiveness, had been written by Lincoln before coming to Washington. Previous to its delivery he asked some prominent men, among them William H. Seward, to offer amendments. Seward suggested that some words of affection, some of calm and cheerful confidence, should be added. To make his meaning clear, Seward drew up a paragraph for Lincoln's use, if he chose to take it. President Lincoln liked the thought, but his style differed from that of Seward, and he rewrote the paragraph in his own words. For the sake of comparison I will give both.

Mr. Seward's: "I close. We are not, we must not, be aliens or enemies, but fellow-countrymen and brethren. Although passion has strained our bonds of affections too hardly, they must not, I am sure, they will not, be broken. The mystic chords which, proceed-

ing from so many battlefields and so many patriot graves, pass through all the hearts and all hearths in this broad continent of ours, will yet again harmonize in their ancient music when breathed upon by the guardian angel of the nation."

President Lincoln's: "I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break, our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave, to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely it will be, by the better angel of our nature."

Again we find that haunting music in the final paragraph of his second inaugural. In it he poured out the whole devotion and tenderness of his great soul. It had all the solemnity of a father's last admonition and blessing to his children before he lay down to die.

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn by the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all the nations."

What a wealth of feeling, tenderness, and love to all in these words! Schurz says: "It sounds like a sacred poem. No American president has ever spoken words like these to the American people. America never had a president who found such words in the depth of his heart."

As a great musician brings somewhere to its highest expression the *motif* he has followed from first to last in his musical drama, so did the expression of Lincoln's passion for his country reach its culmination in the tender and majestic phrases of the Gettysburg Address. His Letter of Consolation to a bereaved mother may well be associated with this address.

Such was Lincoln's ability to express great thoughts in simple language. That makes him a master in the art of writing.

But when and how did Lincoln gain this mastery of expression? The aggregate of all his schooling did not amount to one year. He was never in college or an academy as a student; yet he grew up to be one of the best-read and wisest men the country has ever produced. What he had in the way of education he had picked up. As a boy at home, we are told, he would sit up by the fireside night after night, poring over the few volumes the poor home possessed, or those he could borrow from the neighbors. Love of good books was a passion with him, as may be seen from the account John Hanks gave us. He says: "When Abe and I returned to the house from work, he would go up to the cupboard, snatch a piece of bread, take down a book, sit down, cock up his legs as high as his head, and read." At the age of nineteen he had read every book he could find.

Among the books that Lincoln learned as a boy to know and love were the Bible, Aesop's Fables, Robinson Crusoe, Bunyan's Pilgrim's Progress, a history of the United States, Weems's Life of Washington, and Franklin's Autobiography. Not a bad list of books for a boy, if taken seriously, and if read to remember; for the educational value of reading has not so much to do with the amount of reading and extent of information as with the depth of the impression.

The Bible was one of Lincoln's first few text-books. As a boy he almost learned it by heart. From it he undoubtedly gained much of his power to say things with such wonderful simplicity and clearness; for the Bible possesses, above all other books, the quality of simplicity and clearness. To the help it gave him he added much careful study and practise. It is worth while to listen to Lincoln's own account of the education which prepared him for public speaking.

The Rev. J. P. Gulliver once asked Lincoln how he had acquired this unusual power of putting things so clearly. "It must," suggested the gentleman, "have been a matter of education. No man has it by nature alone. What has your education been?" "Well," replied Lincoln, "as to education the newspapers are correct. I never went to school more than six months in my life. But, as you say, this must be a product of culture in some form. I have been putting the question you ask me to myself while you have been talking. I say this, that among the earliest recollections I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I don't think I ever got angry at anything else in my life; but

that always disturbed my temper, and has ever since. I can remember going into my little bedroom, after hearing the neighbors talk of an evening with my father, and spending no small part of the night waking up and trying to make out what was the exact meaning of some of their to me dark sayings. I could not sleep, though I often tried to, when I got on such a hunt after an idea, until I had caught it; and when I got it, I was not satisfied till I had repeated it over and over, until I had put it in language plain enough, as I thought, for any boy I knew to comprehend. This was a kind of passion with me, and it has stuck by me, for I am never easy now when I am handling a thought till I have bounded it north, and bounded it south, and bounded it east, and bounded it west. Perhaps that accounts for the characteristic you observe in my speeches, though I never put the two things together before."

Much more might be added, but it is hardly necessary, for what has been said will no doubt show us how Lincoln laid a basis of his straightforward, lucid literary style, which helped not a little in bringing him into the highest position of honor and responsibility the country has to offer.

And now, in conclusion, a word or two by way of suggestion, if I may be permitted to add a few remarks. We are Christian schoolteachers. Our foremost duty is to point boys and girls to the Lamb of God, which takes away the sins of the world, and, furthermore, to train the coming generation to become loyal and patriotic citizens, who will not blindly, but intelligently, seek to further their country's interests, and work for its future greatness. But besides that sacred and foremost duty of ours our principal aim is and should be to teach our children the correct use of our country's language in speaking and writing. We cannot, however, expect to accomplish this unless we have mastered it ourselves. So "let us here highly resolve" to gain facility of expression, to acquire ease and fluency of speech, to increase our vocabulary, in short, let us strive to become proficient in English. And why? To attain national eminence and fame, or perhaps move into the White House and occupy the presidential chair at some future time? No, but to be qualified for our life-work, to fill the teacher's chair in the schoolroom, be it ever so humble.

But how shall we achieve such a mastery of English? First of all, by preparing our work diligently and conscientiously, day by day, so that we do not only master the subject-matter, but, if possible, also the form in which we wish to present it. Then do

what Lincoln did: read, speak, and write as much as time permits; and more, let us bear in mind what Bacon says: "Reading maketh a full man; conversation, a ready man; writing, an exact man."

H. L. HARDT.

The Naught, or Cipher.

Although a naught, or cipher, means nothing and represents nothing when standing alone, it becomes a very important and often a troublesome factor when associated with other figures, and teachers and students of arithmetic alike will agree that it gives them more trouble, and causes more mistakes, than the rest of the figures put together. The naught, therefore, requires careful handling in the classroom.

Mistakes are made by attaching either too *much* or too *little* importance to this little "monster."

Let it be a standing rule with you, and impress it well upon the minds of your pupils in all the grades, in solving problems, to discard the use of as many naughts, or ciphers, as possible.

Teach multiplication and division by 10, 100, etc., from the very beginning by adding and crossing out the naughts. For example:

2, 9, 4, 7, 12, 15 × 10, 100, etc.	2, 20, 200.
20, 90, 40, 70, 120, 150.	9, 90, 900.
200, 900, 400, 700, 1200, 1500, etc.	4, 40, 400.
	7, 70, 700.
Let the pupils place the product either below or alongside of the original figures.	12, 120, 1200.
	15, 150, 1500.

This first step seems of little importance, and you may think, Why not simply say: Two tens are twenty, etc.? Because, my friend, we are not adding, we are multiplying. Besides, I should advise you to begin right here *to create a habit* of crossing out and adding naughts.

Dividing by 10, 100, etc. Cross off one or two naughts.

2Ø, 9Ø, 4Ø, 6Ø, 12Ø, 15Ø
2ØØ, 9ØØ, 4ØØ, 6ØØ, 12ØØ, 15ØØ

Practise and drill this again and again in the course of the year.

We proceed with problems of the following order: 20, 40, 60, 90, 120, 150×20, 30, 40, 200, 300, etc., and operate in the following manner: 20×20.

a) 200 × 2 = 400

b) 20 × 2Ø = 400

c) 2 | Ø / 2 | Ø = 400

In a) we suffix a naught and multiply by two. In b) we draw down the naught and multiply the 20 by 2. In c) we draw down both naughts and multiply 2×2.

Do not allow your pupils to multiply in the following way:

	or	
20	300	2400
×20	×200	× 160
00	000	0000
40	000	14400
400	600	2400
	60000	384000

Not only this obsolete "method," but all that will follow in this paper I saw in public schools as well as in Lutheran schools twenty-five years ago, and I saw them again in 1918.

Why not multiply in the following manner:

2 | ø	3 | øø	24 | øø	or 24øø	or 24000
×2 | ø	×2 | øø	16 | ø	16 ø	×16
400	60000	000	000	

If the multiplication and division by 10, 100, 1000, etc., by suffixing and crossing out naughts has been understood and drilled properly, it will not take the pupil long to understand either of the following operations:

a) 6000 ÷ 200

30

2øø | 6øøø

b) 48000 ÷ 2400

20

24øø | 48øøø

Do not operate in this way:

200 | 600ø | 30
600
---0

nor: 2 | 6øøø | 3000
6
0
0
0
0
0
0

You may also cross out the naughts in the problems a) and b) in the original problem before dividing. 6øøø ÷ 2øø = 2 | 60

30

In other words, we cancel by 100 before dividing.

This, then, would be the proper time to begin *Cancelation* with numbers ending in naught.

Do not be satisfied with showing your pupils this way of operating once or twice, taking it for granted they will adopt this "wonderful" method for all future time, but drill it! Create the habit of doing it in this manner at all times!

Cancelation.

Here is a problem in cancelation as I have seen it carried out in dozens of schools:

$$\frac{20\times80\times600\times120}{60\times40\times10\times800}$$

$$\begin{array}{cccc} & & 3 & \\ & 5 & 15 & \\ 1 & 10 & 75 & 6 \\ 5 & 20 & 150 & 30 \\ 10 & 40 & 300 & 60 \\ 20\times & 80\times & 600\times & 120 = 6\ \textit{Ans.} \end{array}$$

$$\begin{array}{cccc} 60\times & 40\times & 10\times & 800 \\ 30 & 20 & 5 & 400 \\ 15 & 10 & & 200 \\ 3 & 5 & & 100 \\ & & & 50 \\ & & & 25 \\ & & & 5 \end{array}$$

I knew at once that the naught had been neglected. The pupils had not created a habit of dividing by crossing out naughts. Think of the waste of time! A pupil used to crossing out naughts would proceed in the following manner:

$$\begin{array}{ccccc} & 2 & 3 & 3 & \\ 20\times & 80\times & 600\times & 120 & = 6\ \textit{Ans.} \\ \hline 60\times & 40\times & 800\times & 10 & \\ 3 & & 4 & & \end{array}$$

Nothing remains to be said, only — create the habit of canceling by crossing out naughts by a large number of similar problems.

U. S. Money.

Since our monetary system is based on the decimal system, and since most teachers begin the explaining and teaching of this system by the use of United States money, it is necessary to show the pupils as plainly and comprehensively as possible that striking out and cutting or pointing off naughts is the same operation as moving the decimal point. This is a *very important* step. Create the habit of doing it!

Problems: Divide \$200, \$800, \$1200, \$1500 by 10, 100, etc.: 1) by crossing out, 2) by cutting off, 3) by pointing off.

1) \$20Ø,	\$80Ø,	\$120Ø,	\$150Ø
2) \$20 | 0,	\$80 | 0,	\$120 | 0,	\$150 | 0
3) \$20.0,	\$80.0,	\$120.0,	\$150.0

This will suffice to illustrate the idea.

Drill such problems until you are convinced that *every* pupil in the class clearly understands the process. You will never rue the time spent. Your pupils will understand in a very short time that \$25., \$25.0, and \$25.00 are always 25 dollars, and that by

suffixing naughts after the decimal point you are but adding a "whole lot of nothing" and wasting time, but that by moving the decimal point you are either increasing (×) or decreasing (÷) the value of the number by 10, 100, 1000, etc.

We next proceed by multiplying and dividing alternately: $2×10, $2÷10, etc.

The pupils should also be taught clearly to understand that the fourth place in United States money is tenths, and the fifth place, hundredths of mills. Let them cut off and read: $2.345 | 6, $2.345 | 67 = 5 and 6 tenths mills, and 5 and 67 hundredths mills.

You cannot attach too much importance to the moving of the decimal point.

Decimal Fractions.

Multiply and divide by 10, 100, 1000, etc., by moving the decimal point in the problem as shown in the following.

Multiply, then divide the following numbers by 10, 100, and 1000: .2, .14, 1.16, 3.45, .634, etc. Then multiply and divide by 200, 300, etc.

.2×200. Move the decimal point two places to the right; in other words, multiply by 100, then multiply by 2: 20×2 = 40.

.2÷200. Divide by 100 by moving the decimal point two places to the left .002, and then divide by 2.

Later on proceed with problems having more digits than one and one or two naughts, as .25÷120, .25×120. We discard the naught, and then proceed:

$$.25\times120 = 2.5\times12; \quad .25\div120 = .025\div12, \text{ etc.}$$

In multiplying decimals by decimals, we must bear in mind, and make it clear to the pupils, that the operation is partly a division, and that the division by a decimal is partly a multiplication. This may be done by using common fractions by way of illustration.

$$.04\times.2 = \frac{4}{100}\times\frac{2}{10} = \frac{8}{1000}.$$

Before multiplying by .2, we multiply by .1, *i. e.*,

$$.04\times.1 = 004\times2. = .008, \text{ etc.}$$

$$.04\div.2 = \frac{4}{10\cancel{0}}\times\frac{1\cancel{0}}{\cancel{2}} = .2.$$

Before dividing by .2, we first divide by .1 by moving the decimal point one place to the right, .04÷.1. .4÷2. = .2, etc.

If you divide a decimal fraction by another having less decimal places, as 2.4÷.12, suffix as many naughts to the dividend as are necessary to make the number of decimal places equal in

both, thus: $2.40 \div .12$. Then divide dividend and divisor by .01 by moving both decimal points two places to the right, and divide like units $= 240 \div 12$.

Proceed slowly and thoroughly. Give many problems for practise and drill, until the pupils thoroughly understand operating with decimals.

Cancelation with Decimals.

This is another very important step which should be drilled thoroughly, for it is the operation in which most mistakes are made.

First rid the problem of the naughts and of as many decimal places as possible by multiplying the decimals in the numerator by the naughts and decimals in the same, for instance:

$$\frac{.45\times50\times2.5\times200.}{2000\times.2\times.25}$$ Attend to the numerator first: $\frac{45\times5\times25\times2}{}$

Now you have discarded all the decimals in the numerator. Then do the same thing in the denominator, which then will look like this: $2\times2\times25$; then cancel as in whole numbers.

If you have numbers without naughts, as in the following problem, it is advisable to have even places before canceling, in order to avoid mistakes:

$$\frac{.25\times.5\times8.8\times12}{.125\times2.2\times15\times.08}$$

1) $\frac{250\times5\times880\times12}{125\times22\times15\times8}$ or

2) $\frac{25\times5\times88\times12}{12.5\times22\times15\times.8}$

These last operations may appear rather complicated, but I am satisfied that if the pupil understands the previous operations, he can easily find his way through the last ones; and if it should take some of your precious time to make the pupils thoroughly efficient in this work, it will still be time saved if you compare it with the time you must spend later in correcting mistakes. Try it!

A. L. Wendt.

Konferenzbericht.

(Verspätet.)

Die Kansas-Distrikts-Lehrerkonferenz hielt ihre zweite Jahresversammlung vom 22. bis zum 24. August 1917 in der Schule der Bethlehemsgemeinde zu Sylvan Grove, Kans., ab. Mit den Schülern wurden folgende Arbeiten durchgenommen: Biblische Geschichte von der Speisung der Fünftausend: Theo Hillmann. Katechese über Frage 1—4: E. Hedemann. "Physical Geography of Kansas": F. G. Beckmann.

Prof. J. T. Link von Seward referierte über Physiology. Prof. Geo. Hower, Superintendent der Staatsschulen in Lincoln County, Kans., hielt einen Vortrag über das Thema: "How Can a Teacher Inspire His Pupils with the Love of Nature?"

Folgende theoretische Arbeiten wurden vorgelegt und eingehend besprochen: „Entwicklung des Sinnes für das Schöne und Edle": R. Schneider. „Das Sprichwort und seine Behandlung in der Schule": W. L. Meyer. "Religion, the True Basis of Education": Wm. H. Steinkamp.

Wie Pastor P. D. Müller bei der ersten Zusammenkunft vor einem Jahr in Topeka in einer Schulpredigt zum neuen Eifer anspornte, so munterte auch Pastor F. A. Mehl in einer Schulpredigt uns auf, in dem von Gott gewollten Amte auszuhalten.

Die nächste Konferenz findet, D. v., in Lincolnville, Kans., statt.

Wm. H. Steinkamp, Sekretär.

An Educational Association.

On December 28, 1917, a meeting of prominent members of the Norwegian Lutheran Church was held at Minneapolis, Minn., for the purpose of organizing an Educational Association.

In this meeting it was emphasized that the care of the children is of the greatest importance for the future of the Church. Among the suggestions made, were the following: The establishment of a society whose duty it should be to encourage the religious instruction within the Church, more *Christian schools* for the children, the introduction of classes in religion in *consolidated schools,* more efficient instruction for catechumens, more instruction at the seminary for teachers of religion.

After some discussion it was resolved to organize an Educational Association whose duty it shall be to carry out the suggestions above mentioned.

W. C. K.

Literarisches.

THE BOOK OF BOOKS. A Brief Introduction to the Bible for Christian Teachers and Readers. By *John Schaller,* President of Ev. Luth. Theological Seminary at Wauwatosa, Wis. Concordia Publishing House, St. Louis, Mo. 1918. Price, $1.35, postpaid.

About twenty years ago the author presented to the public a book on this subject in the German language, entitled *Kurze Bibelkunde,* which

has entirely gone out of print. In consideration of present-day needs in our Church, it has now been reissued in the English language, thus making its splendid contents available for all Americans. — A book of this type, giving such valuable information about the names, origin, and contents of each Biblical book, as well as about the divisions of the Bible as a whole, answering such vital questions as regarding the authenticity, authorship, and purpose of both Testaments as a unit, as well as of the individual books, and adding an instructive review of the Apocrypha, is a boon for every scholar of the Bible, for every parochial school-teacher, and for every pastor. The volume comprises XII and 332 pages; size, 5×7½. The binding, in brown silk cloth with white stamping, is durable and neat.

W. C. K.

PROCEEDINGS OF THE THIRTIETH CONVENTION OF THE EV. LUTH. SYNOD OF MISSOURI, OHIO, AND OTHER STATES, assembled as the Fifteenth Delegate Synod at Milwaukee, Wis. Concordia Publishing House. St. Louis, Mo. 1917. Price, 30 cts.

These Proceedings are published in accordance with a resolution of Synod. Although the text is not given as fully as in the German report, it nevertheless gives the gist of all transactions, and all important resolutions are reported in full. Of great importance is the complete English text of the New Synodical Constitution of Synod with which every teacher ought to become familiar. W. C. K.

Die Epistel an die Hebräer, ausgelegt von Carl Manthey-Zorn. Northwestern Publishing House, Milwaukee, Wis. 1917. In Heftform. Preis: 45 Cts.

Eine lehrreiche Auslegung der Epistel an die Hebräer, geschrieben in einem leicht verständlichen Stil. W. C. K.

Von Prof. Fritz Reuter, New Ulm, Minn., sind uns folgende Kompositionen zugesandt worden:

Christ ist erstanden. *Christ is Risen.* Für gemischten Chor. Preis: 15 Cts. — Dasselbe für Männerchor. Preis: 15 Cts. — Dasselbe für dreistimmigen Frauenchor. Preis: 15 Cts.

Du liebliche Ostern. *O Day of Rejoicing.* Osterkantate für gemischten Chor. Terzett (Sopran, Alt, Tenor), Kinderchor (Choral: „JEsus, meine Zuversicht") und Orgel. Preis: 30 Cts.; Porto extra. Daraus einzeln gut verwendbar: Terzett: „O laßt mit den Jüngern und Frauen uns gehn!" "O Come, Let Us Hasten His Presence to Seek." Für Sopran, Alt, Tenor und Orgel. Preis wie oben.

Jerusalem, du hochgebaute Stadt. *Jerusalem, Thou City Fair and High.* Choral für Männerchor in zwei Bearbeitungen: in figurierter und einfacher Form. Preis: 15 Cts.; Porto extra.

Sämtliche Chorstücke sind mit Ausnahme des letzten infolge der schlechten Verkehrsverhältnisse zu spät erschienen, um vor dem diesjährigen Osterfest angezeigt werden zu können. Eine nähere Besprechung wird deshalb auch

erſt übers Jahr erfolgen. — Das letztgenannte Stück, dem St. Louiſer Seminarchor gewidmet, iſt eine doppelte Bearbeitung der uns bekannten und von M. Frank komponierten Melodie, nämlich auf zwei Druckſeiten in figurierter und auf einer Seite in einfacher Form. M. L.

Vier Begräbnislieder von A. L. Wendt für gemiſchten Chor. Preis: Einzeln 15 Cts., das Dutzend $1.25. Zu beziehen von A. L. Wendt, 2719 S. Karlov Ave., Chicago, Ill.

Jedes dieſer Lieder iſt anſprechend und ſo einfach, daß es in einer Geſangsſtunde eingeübt werden kann. K l.

Kriegers Abſchied. Für Männerchor und Baritonſtimme. Zu beziehen vom Komponiſten, J. Wambsganss, 287 Ninth Ave., Long Island City, N. Y. Preis: Einzeln 10 Cts.; das Dutzend $1.50.

Dieſe Kompoſition eignet ſich für Unterhaltungen und iſt einfach und gefällig. K l.

Altes und Neues.

Inland.

Schulweihe. Am 11. November v. J. wurde die neue Schule der zur Wisconſinſynode gehörenden St. Johannisgemeinde zu Slades Corners, Kenoſha Co., Wis., eingeweiht. Das aus ſoliden Backſteinen in ganz modernem Stil erbaute Gebäude koſtet $3580. M. L.

Innerhalb des Generalkonzils gibt es 586 Gemeindeſchulen mit 842 Lehrern und 24,312 Schülern. Die 2537 Sonntagsſchulen werden von 298,998 Kindern beſucht. Die Zahl der Lehrer und Beamten beträgt 32,286. M. L.

Die oberſte Klaſſe des Mühlenberg-College zu Allentown, Pa., zählt 22 Studenten, von denen 10 die Abſicht haben, das theologiſche Seminar zu Mount Airy zu beziehen. (Wchſlbl.)

Die Zahl der Analphabeten in unſerm Lande iſt in Miſſiſſippi und Virginia am größten. Falſch iſt die Annahme, daß nur die Neger ohne Schulkenntniſſe ſind. Es gibt nämlich Tauſende und aber Tauſende von Weißen nicht nur in den beiden genannten, ſondern auch in den übrigen Südſtaaten, die des Leſens und Schreibens unkundig ſind. M. L.

Ausland.

Das Predigerſeminar in Kropp, Deutſchland, aus dem eine ganze Reihe Paſtoren hervorgegangen ſind, die jetzt in verſchiedenen lutheriſchen Körperſchaften unſers Landes wirken, iſt geſchloſſen worden. Die übrigen Kroppſchen Anſtalten beſtehen weiter. (Wchſlbl.)

Korrigendum.

Seite 93, Zeile 7 v. o. (März-Nr.), lies „Klage" ſtatt „Frage". W. C. K.